

Creation

Social Science and Humanities

QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

This **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of the CSSHS to candidates eligible on the following basis:

a. persons with at least a baccalaureate degree in the social sciences or humanities; or

b. persons 18 years old or over, who have office in another creation-science organization with beliefs substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS. Voting membership dues are \$10 (foreign, \$11 U.S.) per year.

Sustaining membership is open to those who subscribe to the C.S.S.H.S. **Statement of Belief**. Sustaining membership dues are \$10 (foreign, \$11 U.S.) per year.

Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

Non-members may subscribe to the **CSSH Quarterly** at the rate of \$12 (foreign, \$13 U.S.) per year.

Officers: Dr. Paul D. Ackerman, *President*; Mrs. Diane Powell, *Vice-President*; Mrs. Ellen Myers, *Secretary-Treasurer*.

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Editorial

Dear Readers:

A dear Christian prayer-partner recently brought the following quote to my attention. The statement was penned by George MacDonald about a hundred years ago and is contained in an anthology of his writings edited by C. S. Lewis in 1947 (reprinted by Macmillan Publishing in 1978). It reads as follows:

They regard the Father of their spirits as their governor! They yield the idea of . . . "the glad Creator," and put in its stead a miserable, puritanical, martinet of a God, caring not for righteousness but for His rights: not for the eternal purities, but the goody proprieties. The prophets of such a God take all the glow, all the hope, all the color, all the worth, out of life on earth, and offer you instead what they call eternal bliss — a pale, tearless hell. . . . But if you are straightened in your own mammon-worshipping soul, how shall you believe in a God any greater than can stand up in that prison chamber?
(*George MacDonald: An Anthology*, p. 91)

There are many scriptures that bear on this idea:

. . . beware of the leaven of the Pharisees and of the Sadducees . . .
(Matthew 16:11)

. . . serve in newness of spirit, and not in the oldness of the letter.
(Romans 7:6)

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
(II Corinthians 3:6)

The pertinence of the MacDonald statement to the present hour seems to me to be very great. The "creation-science movement" is by God's grace enjoying many great victories. The evolutionist viewpoint is increasingly losing its grip on both the public and scientific mind as we proceed ever more deeply into what Henry Morris called the "twilight of evolution." Yet there are many fellow believers for whom the "ought" and lawful aspects of all this repentance and return to God seem to swallow-up the infinitely greater living aspect of the Creator God who has graciously and mercifully revealed Himself. My first reaction to the overthrow of evolutionary dogma within my own heart was pure and undiluted JOY. My faith in a literal Genesis remains as one of the most precious gifts that God has given me. I pray and trust that He will not allow a spirit of legalism to destroy that joy. I further pray that it would be so for my Christian brothers and sisters as well.

The greatest threat to further blessings and victories comes not from the

outside but from within our own hearts. We must not yield to a faithless spirit of fearful and fleshly striving. It is paramount that we continue the battle in faith, joy and all the fruits of the Spirit. We must be thankful and rejoicing with praise before our great and all-powerful God who by His grace has brought us this far and will carry us on faithfully until That Day.

Yours in Christ,
Paul D. Ackerman

LETTERS AND COMMENTS

Dear Editor,

Please convey my deep appreciation to Ellen Myers for her penetrating and challenging "In Praise of Men" (Spring 1980). In light of Proverbs 27:21 passing this test is one of the most difficult yet necessary tasks to master facing me and my brothers. But by God's grace we shall make some small progress toward fulfilling this trust.

In His Service,
Wilson Thompson
423 North Moffet
Joplin, Missouri 64801

Dear Editor,

I would like to be a member of your society. I praise God for all who are active in establishing dominion in all fields of endeavor. J. Jordan and R. Rushdoony are key men in the fight to establish God's Kingdom! As such it is a very good sign of your commitment that you publish their articles.

May God richly bless you in all your efforts and may the battle be ended soon, as we have conquered in His Name.

In the King's Name,
C. Paul Ferroni
Box 144
Hayesville, Ohio 44838
1-419-368-8011

Dear Editor,

I really appreciate the Fall 1980 Quarterly! Your comments on mind-body really hit the spot ("Defending Meaningful Self").

Sincerely in Jesus,
Jay Hall
Box 19434
Oklahoma City, Oklahoma 73144

Dear Editor,

Greetings in Christ, I'm continually edified by the issues of the CSSHQ. I am appreciating more the balance depicted in the journal between apologetics and Christian living. The recent reprint of the Rushdoony article was a timely one. (see Fall 1980) It was especially meaningful to me after stumbling across by "accident" his 1967 book *The Mythology of Science*. His approach I believe will bring fruit in the humanities and social sciences. Are you aware of a review of his book? (Readers? . . . Ed.) Are there any other works of his that deal with creation?

In closing let me also express my interest in your cogent review of MacKay's book. (Fall 1980) May the Lord provide more time for you to write on the value of Christian psychology. By dialogue and action may we labour together with the Saviour for the cause of the works of His hands.

Ever for Him,
Geoffrey Paul Nowak
2810 Barclay, #3
Montreal Quebec
Canada H3S 1J6

Dear Editor,

I am very interested in joining your association. I think it is fascinating as a Christian to see confirmations of our Christian Faith to what we have already known to be true. Please send me, if possible, information concerning joining, about organization, etc. Praise God for His wonderful truths, for they are supreme.

Agape,
Mark R. Harrington
PSC Box 335 6920ESG
APO San Francisco, California 96210

Dear Editor,

I have been enjoying your journal for some time past. I enjoy reading it and sharing it with others too. During February I shall be attending a Writer's workshop arranged by Haggai Institute in Singapore. One of the participants in this workshop is a young friend of mine who has a Master's Degree in physics and is a very keen student of the issues of creation vs. evolution. His purpose in attending this workshop is to work toward producing a book in this connection. His name is Mr. Johnson C. Phillip. You may want to contact him through the Haggai Institute. I am pleased to say that he reads your journal regularly. Right now all the issues I have received are with him.

With Christian Greetings,
Parayil Pothan Thomas
% Haggai Institute
Box 622, P.O. Tanglin
Singapore 9124

Dear Editor,

I greatly appreciated Carla Vale's poem, "Not Yea-and-Nay." It is a superb description of man's rebellion, subtle or overt.

In Christ,
Nellie Myers
530-B Ogden
Pittsburg, PA 15221

Dear Editor,

I would like to live all my life for Jesus. My major is organic chemistry and I received my Master's Degree in February of this year.

Some of the Christian scientists organized the Creation Research Society in Korea a few months ago. Now more information and publications for creation researchers are needed.

I want some information on your organization and would like to communicate with you. Send me information, please.

We will pray for your successful researches.

Yours in Christ,
Young Key Shim, Staff
Creation Research Society in Korea
C.P.O. Box 1042
Seoul 100, Korea

Dear Editor,

I am very enthusiastic about the CSSHS and your contributions. Please let me know of any way I may help. So far, I have talked up the Quarterly, given out a subscription and copies, put the Quarterly and membership forms on display at meetings and solicited articles (hopefully, you will receive some).

Keep up your good work. God bless it.

Sincerely,
Tony Carnes
Center for Biblical Analysis
205 Second Avenue No. 2B
New York, New York 10003
1-212-674-7489

Dear Editor,

Thank you for your continued faithfulness in this work. I read the *Quarterly* thoroughly though often have little time to write and say so.

Love in Christ,
Kathy Hutson
3409 20th Street
Lubbock, Texas

Announcement:

CSSHS Contact Persons

As of December 31, 1980, the following members of the CSSHS have agreed to serve as *contact persons* for their respective areas:

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Myths of Origin and the Theory of Evolution

Paul B. Gosselin

Among the many pretensions of the "scientific establishment" that of being neutral and objective is surely the most vaunted. The present paper will not seek to make a study of scientific objectivity in general, but rather to analyze the specific neutrality and objectivity manifest in the present day theoretical cornerstone of the scientific establishment: the theory of evolution. This article has been prepared on the basis of the conviction that scientists are, despite their use of logic and experimentation, still human beings like the rest of us and as such need an explanation of where they come from, a "myth of origin," to use the latest anthropological jargon. The following quotation from B. Malinowski, a prominent anthropologist, should serve to illustrate this suspicion:

"The myth is to the savage what, to a fully believing Christian, is the Biblical story of Creation, of the Fall, of the Redemption by Christ's Sacrifice on the Cross." (p. 78)

... and, according to my thesis, what to the atheist scientist is the general theory of evolution with its big bang, spontaneous generation of life, subsequent rise of man, and the now present hope of directing future evolutionary advancement.

In the first part of this paper a study will be made of the context in which the theory of evolution developed and how it is perceived today by various leaders in the evolutionary school of thought. In the second part, the question of what science is will be examined and an attempt will be made to determine whether the theory of evolution can be properly deemed "scientific." This will be followed by an argument that the theory of evolution is not "scientific" at all, but in fact a "myth of origin" with the same general status and providing the same basic cultural functions as the origin myths of so-called primitive peoples.

I. THE ORIGIN AND DEFINITION OF THE THEORY OF EVOLUTION

The modern theory of evolution was born during the nineteenth century, a period particularly disturbed by various political and intellectual movements. One of the inherent aims of these movements was to break the ideological hold that Christianity had over Europe and America at that time. An explanation of the origins of man, one that avoided reference to the supernatural or God, was a necessity before an effective ideological assault could be substantiated. In 1859 Darwin published "The Origin of the Species." This book had been preceded by the studies of many other individuals who lent a similar

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direction to their works, such as Lyell in the field of geology, Lamarck in the field of biology and Malthus in the field of demography. This was also a period in which there was a great belief in "progress." Science had made impressive discoveries, and everything seemed to permit an optimistic view of coming days. When we consider the part played by science in the technological development of this period, it is not surprising that we should have looked towards science for an alternative explanation of the origins of man. The challenge that Darwin and others of his time faced was that of constructing a materialistic explanation of the origins of man which would thus eliminate the need for man to turn to religion and other "superstitions" as an answer to their problems.

A quotation from Julian Huxley should illustrate this objective:

"Thus in the light of the science of evolution-biology which Darwin founded, man is seen, not just as a part of nature, but as a very peculiar and indeed unique part. In his person, the evolutionary process has become conscious of itself and he alone is capable of leading it on to realizations of possibility." (p. xv)

In general, scientists consider evolution as a universal phenomenon in time and space. Dobzhansky describes it in the following fashion:

"Evolution comprises all the stages of the development of the universe: the cosmic, biological and human or cultural developments. Attempts to restrict the concept of evolution to biology are gratuitous. Life is a product of the evolution of inorganic nature, and man is a product of the evolution of life." (p. 40)

Rene Dubos, another well-known evolutionist, indicates:

"Most enlightened persons now accept as a fact that everything in the cosmos — from heavenly bodies to human beings — has developed and continues to develop through evolutionary processes." (p. 6)

Today, the theory of evolution enjoys the almost unanimous approval of the scientific community. This status is somewhat similar to that enjoyed in other times by the narrative of Genesis in the Bible. Although from time to time scientists have criticized certain details of the theory, the general idea of evolution has, until recently, suffered no serious attacks. Let us now examine the relationship between the theory of evolution and science.

II. WHAT IS SCIENCE? IS EVOLUTION SCIENTIFIC?

The question "What is Science?" may seem almost pointless to people today and many, I am sure, would reply immediately, "Why, it's what scientists do . . ." Thus I believe it is important to clarify the issue, especially in view of the prestige attached to the institution by our western civilization.

The first thing that must be said is that not everything a scientist does or says can be immediately qualified scientific. Science is rather defined as a procedure, that is, the use of the scientific method. Anthony Standen explains what the scientific method is and how it operates. Although the following excerpt is fairly long, it exposes in non-technical language certain demands that are made of theories or propositions that are little-known outside the scientific community.

"The first step is observation. Usually what is observed is the result of a deliberately contrived experiment (but not necessarily, for astronomy is a science, and it is impossible to do any experiments with the stars). A

number of observations are collected and then the scientist goes into a huddle with himself and forms ■ hypothesis, that is a suggested explanation, of some sort or other of the facts that have been observed. A hypothesis is, if you like, a sort of guess . . . In the next step the scientist says, "If my hypothesis is true, when I do such and such an experiment, so and so ought to happen." The final step is to do the appropriate experiment and see if the hypothesis is substantiated. If the result is different from what he expected, the hypothesis is rejected at once, it's wrong. If the experiment agrees, the hypothesis is accepted tentatively. As further experiments are done, perhaps by other scientists, the hypothesis is continually put to the test of experiment, and if it survives a large number of experiments and can explain them all, it is promoted to a "theory." A theory is simply ■ well-tested hypothesis, but there is no sharp dividing line. Even the best of theories may turn out to be wrong, for tomorrow an experiment may be done that flatly contradicts it. Scientists suppose that they always remember this faint shadow of doubt that hangs over all their theories, but in practice, . . . they often forget it." (pp. 27-28)

Karl Popper, a prominent philosopher of science, would agree with Standen that science is not "The Truth." He would add that it cannot even prove its propositions, only refute them. This is what Popper calls the "criterion of demarcation" which enables us to differentiate between science and other (non-scientific) means of acquiring information.

"Theories are, therefore, *never* empirically verifiable. . . . But I shall admit a system as empirical or scientific only if it is capable of being tested by experience. These considerations suggest, not the verifiability, but the falsifiability of a system to be taken as a criterion of demarcation. In other words: I shall not require of a scientific system that it be capable of being singled out once and for all in a positive sense; but I shall require that its logical form be such that it can be singled out by means of empirical tests, in a negative sense: it *must* be possible for an empirical scientific system to be refuted by experience." (pp. 40-41) (emphasis mine)

When we look at the "social sciences" we find the word *science* used without any discrimination at all: anything and everything is called scientific. Why not call the "social sciences" social studies? It seems that the prestige of the scientific method in the natural sciences has gone to people's heads to the point that they have become victims of the illusion that only *Science* (with a capital S) can lead to *Truth*. Now that we know that science has no monopoly on truth, why not consider it as being one method of acquiring *information* among many others? As far as the "social sciences" are concerned, we have never been particularly preoccupied with following the scientific method, so why not drop the pompous label?

When we take a hard look at this phenomenon of applying the label SCIENTIFIC to any and every field of study we find that there is an emotional attachment to the scientific method that goes beyond the intentions of those who originally developed it. We find, in fact, that it has developed into ■ belief system that has come to be called scientism. Robert Fischer explains what scientism is:

"It should be made very clear that science is not scientism and scientism

is not science. Science . . . is limited to the realm of nature, that is to the realm of matter and energy, without specifying in any way what other realms may or may not exist. Scientism affirms that there is no other realm, that the ultimate reality waiting to be uncovered is material; and that there is no knowledge other than *scientific* knowledge." (p. 44) (emphasis mine)

Levy-Leblond and Jaubert, in a partially Marxist-oriented critique of the institution of science, add an interesting note to this discussion (my translation):

"Science is, for the general public and even for many scientists, like black magic: its authority is both indisputable and incomprehensible. This accounts for certain characteristics of Scientism being religious. As such, it is just as irrational and emotional in its motivations and intolerant in its daily practice as any of the religions it usurped. Moreover, it does not stop at maintaining that only its own myths are true: it is the only religion that has been arrogant enough to pretend not to be based on myth at all but on reason alone, to the point of calling "tolerance" this mixture of intolerance and immorality that it proclaims." (pp. 41-42)

Curious though it may seem, there are more believers in scientism outside the natural sciences than among those who have a scientific background. It seems that science has gradually come to play the social role once played by religion. We used to be told, "The Bible (or the Pope) says . . ." and the case was closed: now, when told that "Scientific evidence indicates . . .", everyone scurries about to obey the orders of the "scientists." Science has become the ultimate validation in social discourse or, in other words, the supreme social authority for truth and today, despite the menace of H-bombs and serious ecological problems, social trust in science as a way of salvation does not seem about to disappear. This is possibly because the alternatives are far from numerous.

Now, what can be said about the theory of evolution? Is it scientific? Does it meet the demands of the scientific method? Henry M. Morris, a creationist opposed to the theory of evolution, indicates one of its major weaknesses in relation to the scientific method.

"The essence of the scientific method is experimental repetition and one cannot repeat the origin of the solar system or the origin of man in the laboratory. There is no experiment that can be devised which can discriminate between total evolution and creation. These, therefore, are not matters of science at all. They cannot even be compared by canons of historical investigation, since they took place before the advent of written records." (p. 80)

Karl Popper, who is himself an evolutionist, admits that this theory does not meet his own standards which would qualify it for the status of a scientific theory. He indicates:

"There is a difficulty with Darwinism . . . it is far from clear what we should consider a possible refutation of the theory of natural selection. If, more especially, we accept that statistical definition of fitness which defines fitness by actual survival, then the survival of the fittest becomes tautological and irrefutable." (p. 964)

Thus we see that the whole question of origins is outside the scope of science because the origins of life and matter cannot be submitted to labora-

tory experimentation. The theory of evolution is therefore not scientific, but a matter of faith, and this despite the fact that it is formulated in "scientific" vocabulary and that scientists believe it.

III. A FUNCTIONAL COMPARISON: ORIGIN MYTHS AND THE EVOLUTION THEORY

Now let us consider the roles played by origin myths and myths in general in various societies. According to Lucien Sebag, a deceased French structuralist, (my translation):

"A myth, for example, answers certain needs, in a given society it fills certain specific functions; it links the present potential of the human community to a primeval History that ordinary life only repeats; it permits each human action, each gesture, each word to inscribe itself in a symbolic order which gives it significance; it overlays the profane order with a sacred one that founds it and inscribes society in a continuity that goes beyond each particular moment of its existence." (p. 143)

According to Percy Cohen, a British anthropologist, myths distinguish themselves especially by their multi-functionality:

"What is it in myth which appeals to men so strongly that it enables them to treat them as sacred? I think the answer to all of these questions is that because myths perform several linked functions, and because they contain levels of meaning which achieve an intuitively experienced correspondence, because they deal simultaneously with the socially and psychologically significant, because they make use of what is perceived and available and link it to the primordial sense of a deeper reality, they have the power which we rightly attribute to them in some societies." (p.351)

Following this excerpt, Levi-Strauss goes on with his famous example of the French Revolution. He indicates that, for the historian, the French Revolution is a series of past events whose effects are still felt today, but only in a limited and indirect way.

"But to the French politician, as well as to his followers, the French Revolution is both a sequence belonging to the past — as to the historian — and a timeless pattern which can be detected in the contemporary French social structure and which provides a clue for its interpretation, a lead from which to infer future developments." (p.209)

When we consider the fact that the French Revolution can be put to such a use, it would seem highly unlikely that such would not be the case for the theory of evolution. If we re-read the texts defining the theory, we will notice that the theory of evolution means more than just a series of past events. To the scientist, evolution represents a way of interpreting the present and the future. In this context we find, even today, scientists who believe in manipulation of evolution for the "good" of humanity. But, as a well-known proverb goes, "One man's meat may be another man's poison." Who is qualified to tell us what the ultimate good for mankind is?

What of the different roles played by the theory of evolution? In the field of psychology, Freud — a thoroughly convinced evolutionist — argued that man is an animal determined by his sexual instincts. His views have formed much of the basis for the "new morality" movement with its advocacy of open marriages and general free sex. In the case of the American educational system, one of its most influential representatives, John Dewey, was the first

to promote open education, that is, leaving the child to "evolve" on his own. Ideologies such as racism and totalitarianism have been too often justified by evolutionary thought such as "the fight for survival" and "the survival of the fittest." A list including all the areas touched by evolutionary ideas in our western civilization would be too long to enumerate here, but would comprise subjects as diverse as biology and religion.

Returning to the definitions of myth given by Sebag, Cohen and Levi-Strauss, we must acknowledge that the theory of evolution corresponds remarkably with the various designated myth functions. It implies, first of all, events in the past; it is anchored in time; and, for the scientist, it is both active in the present and determines the future. When we consider its social impact, it has so affected western culture that we can surely say that it is multi-functional in the same manner as myth.

Like myths, which usually take the narrative form, the theory of evolution is occasionally presented in this form, especially in its popularized versions, or in simplified illustrations of the evolutionary chain of life. I believe it would be appropriate here to include a quotation from Levi-Strauss which should shed some light on the particular (scientific) form taken by the theory of evolution.

"If our interpretation is correct, we are led to a completely different view — namely, that the kind of logic in mythical thought is as rigorous as that of modern science, and that the difference lies, not in the quality of the intellectual process, but in the nature of things to which it is applied." (p.230)

Thus, it seems likely that the theory (myth) of evolution has taken its form because of the particular elements on which it operates and not because it answers ■ need different from that which was responsible for the birth of myths in "primitive" societies. Science's only contribution in this area seems to be that of helping to build up an ethnocentric mentality among westerners concerning other theories of origins, that is, what are usually considered as being myths. "Only We are Scientific, poor you!"

IV. CONCLUSION

I believe that according to the evidence presented in this essay, it becomes possible to consider the theory of evolution as being the international scientific community's origin myth. Now what does this prove? Only that scientists, too, are human and, like all other human beings, they need a reassuring doctrine that explains where they come from and that gives them some kind of understanding of the present and also of the future.

One characteristic that sets the theory of evolution apart from other myths is that it is not, as myths usually are, tied in to an explicitly delineated plan of social action (a religion). Because of this, the theory of evolution has this hidden danger: it can be manipulated quite easily and the results can be disastrous. Everyone knows that social Darwinism was the basis for Hitler's notion of the superiority of the Aryan race which served to justify the massacre of six million Jews. Would we dare again place power in the hands of someone who *really* believes in the theory of evolution?

Although in the "social sciences" efforts to implement social Darwinism are usually regarded with much suspicion, in the political arena things are so mixed up (especially in international relations) that it might possibly be brought back. If, in our times, an ayatollah can seize power, who knows what can happen?

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Conflict-Action-Growth VS. Rest in God

An Appraisal of John Dewey from the Biblical Creation Perspective (Part II)

Ellen Myers

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DEWEY'S PHILOSOPHY

A. Dealing with Truth

The thesis of the remarkable monograph by Remkes Kooistra, *The University and Its Abolitions*, is that when antecedent absolute truth in Christ is denied, then the concept of a university as an institution of higher learning is also denied, because students can no longer be taught how to distinguish between the true and the false. Thought and inquiry wither in an epistemological vacuum. This in turn leads to "abolitions" in area after area of knowledge by and in the university. Kooistra often refers to statements by Dewey as best representing the denial of antecedent absolute truth in Christ.

Pontius Pilate let Christ be crucified though finding no fault in Him, shrugging, "What is truth?" As with Pilate and Christ, the choice between truth and error is unavoidable and always ultimately involves life or death. We can easily see this when asking whether it is true or false that these mushrooms are

poisonous. For the Biblical creation believer, truth is what the God-Creator of the Bible says is so, and Christ in Whom the fullness of the Godhead dwells bodily is Himself the Truth in Person (Colossians 1:15, 2:9; John 14:6). God told Adam not to eat of the Tree of the Knowledge of Good and Evil, or he would surely die in the day he ate of it (Genesis 2:17). God's clear revelation to Adam thus was that the fruit of that Tree was deadly poison. The serpent-tempter began to hide God's clear revelation by turning it subtly from "antecedent truth" into ■ "problem to be solved" by *questioning* whether it had been *given*: "Yea, hath God said, . . .?" (Genesis 3:1) If you will, the serpent-tempter turned God's absolute Nay "Do not eat of the tree" and Yea "thou shalt surely die" into a dialectical thesis, ■ which he opposed his antithesis: "Ye shall not surely die," resulting in the supposed synthesis: "Ye shall be as gods, knowing good and evil." (Genesis 3:4) Instead of abiding by God's clear revelation, Adam listened to the serpent-tempter and died, and all his progeny in him (Romans 5:12). He — and we all — died as human beings created in God's image and likeness, because *God* "cannot be tempted with evil, neither tempteth he any man" (James 1:13). In our loss of our identity as bearing our Creator's perfect image and likeness we are no longer the true and perfect gods He created us to be (Psalms 82:6; John 10:34-36), but false and fallen gods in the likeness of our father the devil, the false and fallen angel, murderer and liar.

Dewey defines truth as follows:

Truth is that concordance of an abstract statement with the ideal limit towards which endless investigation would tend to bring scientific belief, which concordance the abstract statement may possess by virtue of the confession of its inaccuracy and onesidedness, and this confession is an essential ingredient of truth. *Logic*, 345, quoted in Kooistra, 89)

Kooistra comments:

The abstract statement of truth must always be followed by the confession of its untruth.

It is for this reason that Dewey taught . . . : " . . . it is better to travel than to arrive, . . . because traveling is ■ constant arriving, while arrival that precludes further traveling is most easily attained by going to sleep or dying." (Dewey, *Human Nature and Conduct*, 282, quoted *ibid.*)

Kooistra tersely adds: "You see: there ■ no sabbath in Dewey's Baedeker (a travel guide)." He is right. Dewey's "truth" contains both Yes and No or mutually contradictory statements as "essential ingredients." Since no one can ever be certain that the "ideal limit" of scientific belief has been reached or even that investigation is proceeding in the proper direction (which is actually ■ meaningless concept in a philosophy wherein *all* "directions" are "proper"), inquiry/investigation must of necessity be endless, and "inaccurary and one-sidedness" must of necessity forever inhere in and help formulate "truth."

Gordon Clark points out that the denial of the law of contradiction (i.e., a term must mean at most a finite number of things, and if it is defined to mean an infinite number of things, then it also means nothing at all) is involved in Dewey's philosophy. This being the case,

"Dewey is a philosopher" means "Southern California is a null class," for *Dewey* means *California*, and *philosopher* is a *null class*." But

these two sentences of identical meaning also signify that Caesar was Socrates and that instrumentalism is nonsense. (Clark, 68)

Clark goes on to imagine a defense of Dewey stating that Dewey did not actually discard the law of contradiction. I believe on the grounds of Dewey's definition of "truth" as necessarily composed of mutually contradictory statements that such a defense of Dewey is not an option. In any case, Clark rightly points out that

Professor Dewey would not be overjoyed by this defense. A philosophy of universal flux cannot be happy with any exception. Even one fixed truth would be one too many. (Ibid.)

Beneath the law of contradiction of logic lurks the law of identity in concrete experience. Our minds boggle at Dewey's definition of "truth" because we cannot imagine how it can work out concretely. Can a mushroom be poisonous and also non-poisonous at one and the same time? Can we say truthfully that $2 + 2 = 4$, if as Dewey asserts a confession of inaccuracy and onesidedness is an essential ingredient of "truth?" Must we not rather say that according to current scientific belief resulting from investigation to date it appears that $2 + 2$ may amount to 4, pending further inquiry? Or else, we might choose to decree a new arbitrary arithmetic, like O'Brien in 1984, which would make $2 + 2$ equal 5, or 3, or whatever we assert it to be for our own pragmatic reasons at the time. This choice, however, "truth" by man's decree, is potentially deadly, even as was Adam's choice about eating of the forbidden Tree which constituted Adam's decree in opposition to God's. If there is nothing in itself fixed about adding two plus two, then what about counting sleeping pills or drops of anaesthetic — does their number matter or not? The Biblical creation perspective can only say: We told you so. There is something fixed about numbers, and that fixity does correspond to something in actual reality.

We live in a "digital universe" in which everything can be counted one by one exactly, but measured only imprecisely because comparison based on some yardstick or measuring device always introduces error. This digital or countable or discrete quality of all things whatever accounts for our using digital computers rather than analog computers today. This digital quality of all things, based on the fact that the individual separation and distinction between all things makes them *identifiable*, does not fit the naturalist evolutionist world of universal flux and the notion of "truth" as a combination of mutually contradictory assertions proposed by Dewey. But this quality does predictably and literally fit the Biblical creation account. (cf. Tippetts)

In this connection it is of particular relevance that Dewey attempted to define numbers as metrical, and hence counting as measuring, in his book *The Psychology of Number* written with J.A. McLellan in 1895. This was the first instance of Dewey's applying the evolutionary method of seeking out origins on a large scale. It was also Dewey's first attempt to deal with a formal concept. The theme of the book is that "Number is to be traced to measurement, and measurement back to adjustment of activity." (Dewey, *Psychology of Number*, 53, quoted in White, 128) H.D. Fine, professor of mathematics at Princeton University, argued in opposition to Dewey that a number is not a metrical but a logical concept, and one which exactly reflects concrete reality. Fine expresses this logic-reality correspondence with admirable simplicity and clarity:

No one ever did or ever will count a group of horses, for instance, by first

conceiving of an artificial unit horse and then matching it with each actual horse in turn — which ‘measuring’ the group of horses must mean if it means anything. (White, 131)

Dewey sidestepped this argument and never came to grips with it. It is deadly to naturalist evolutionism’s basic principles of (a) universal and constant flux; (b) processes based on inexact gradation; (c) all-is-one monism; (d) that whatever is, is “right”; and (e) denial of the laws of contradiction and identity.

Of course the entire formulability of physical laws in mathematical terms is tied to the correspondence in concrete observed reality of numbers to “digits” or countable discrete identifiable units. Any scientist accepts this correspondence, in Ernest P. Wigner’s words, as “an article of faith” and a “miracle . . . which we neither understand nor deserve.” (quoted in North, 174) Albert Einstein makes a similar statement:

To this (sphere of religion) there also belongs the faith in the possibility that the regulations valid for the world of existence are rational, that is comprehensible to reason. I cannot conceive of a genuine scientist without that profound faith. (quoted *ibid.*)

The Biblical creation perspective, of course, describes all created reality as reflecting the Creator’s immutable, either-or character in Whom is “no variableness, neither shadow of turning” (James 1:17) and Whom His Word in Person by Whom He created all things, Christ, perfectly and immutably reflects (John 1:1-3, Hebrews 13:8). Verse after verse of the Bible’s first chapter describing Creation Week tells us of the identity of created things. God’s division of light from darkness, creation of the firmament between heaven and earth, separation of waters from dry land and waters from waters, creation of all living things to propagate after their own kind, dividing day from night and season from season all speak of His being “not yea and nay” (2 Corinthians 1:18-20) expressed in His creation and creative decree by which each thing is what it is, and is not what it is not, and will not become what it is not in defiance of God-decreed identity.

B. Activity versus Rest

Let us now refer again to Dewey’s statement about “truth” as containing mutually contradictory assertions, and about it being better to travel than to arrive which we have quoted earlier. Dewey’s philosophy may thus be called traveling for traveling’s sake. He gives us a more detailed explanation of what this is like in his book *A Common Faith*:

The aims and ideals that move us are generated through imagination . . . Imagination seized hold upon the idea of a rearrangement of existing things that would evolve new objects . . . The new vision does not arise out of nothing, but emerges through seeing . . . old things in new relations serving ■ new end which the new end aids in creating.

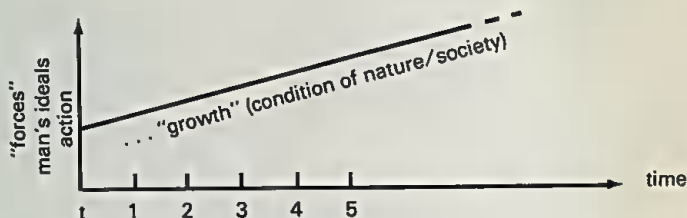
Moreover the process of creation is experimental and continuous . . . Ideals change as they are applied in existent conditions. The process endures and advances with the life of humanity. . . . When the vital factors in this natural process are generally acknowledged in emotion, thought and action, the process will be both accelerated and purified through elimination of that irrelevant element that culminates in the idea of the supernatural. When the vital factors attain the religious force

that has been drafted into supernatural religions, the resulting reinforcement will be incalculable.

These considerations may be applied to the idea of God, or, to avoid misleading conceptions, to the idea of the divine . . . We are in the presence neither of ideals completely embodied in existence nor yet of ideals that are mere rootless ideals, fantasies, utopias. For there are forces in nature and society that generate and support the ideals. They are further unified by the action that gives them coherence and solidity. It is this *active* relation between ideal and actual to which I would give the name "God." I would not insist that the name *must* be given. (49, 50, 51)

Dewey here deifies the actualization of man's ideals generated by "forces in nature and society." We might picture his "idea of divine," which is an upward process, on a graph as follows:

Dewey's "Idea of the Divine"



Actually the graph should run *downhill* because of the accumulative weight or input of all previous states of nature/society in the course of infinite time postulated by evolutionism. (cf. C.S. Lewis, *The Abolition of Man*, 67-72.) Perhaps it ought to be a circle or spiral if eternal recurrence in the manner of Nietzsche be allowed for. The downhill slant seems indicated in view of the First and Second Laws of Thermodynamics according to which the very thing Dewey postulates, a "process (which) endures and advances with the life of humanity . . . accelerated and purified" simply does not and cannot exist. (These laws do, however, neatly fit the Biblical creation account positing a universe created perfect at the beginning of time *ex nihilo*, and due to sin doomed to deterioration and eventual extinction as an aging garment about to be folded up and discarded — Hebrews 1:10-12.)

Dewey speaks of this process or our "traveling" as "constantly arriving." But of course traveling may just as well be spoken of as "constantly departing." What is excluded by Dewey as Kooistra notes is not so much "sleep" or "dying" as rather *rest*. There is indeed no sabbath in Dewey's Baedeker.

Now this deification of constant arriving/departing and repudiation of rest is not unique with Dewey. It is, for example, the core motif of Goethe's *Faust* which was first published in 1832, twenty-seven years before Dewey's birth. The parallel is striking and worth demonstrating.

Early in the play we see the philosopher Dr. Faust in his study working on a

new translation of the Gospel of John:

It is written: "In the beginning was the Word!"

Here I halt already. Who will help me go on?

I cannot possibly esteem the Word so highly.

I must translate it differently.

If I am rightly enlightened by the spirit.

It is written: In the beginning was *Meaning*.

Reflect well on the first line

Lest your pen be overly hasty!

Is it Meaning which works and creates all things?

It ought to read: In the beginning was *Strength*.

Yet even as I am writing this down

Something warns me not to stay with it.

The spirit helps me! Suddenly I see counsel

And write assuredly: In the beginning was the *Act*.

(*Faust*, Part I, lines 1224-1237, my translation, intentionally very literal)

On the simplest level we see in this scene Faust as a proud and unethical translator substituting his own idea of what the original text should say for what the text actually says. You might say he denies "antecedent reality" so he may master and reconstruct rather than serve and reflect it.

On a deeper level, which Goethe wishes to show us through the play, we see Faust choosing "the Act" — action — as his highest good. In this Faust is like Dewey. And of course if action is the highest good, then its opposite, non-action or rest, is the lowest evil or temptation. Goethe makes this explicit soon afterwards when he has Faust say:

Cursed be the healing juice of grapes!

Cursed be that highest grace of love!

Cursed be hope! Cursed be faith!

And above all, cursed be patience!

(*Faust*, Part I, lines 1603-1606, my translation)

Faust is now ready to receive Mephistopheles, Goethe's suave, urbane devil-tempter who appears to propose a wager with Faust's soul as the prize. The temptation is *rest*:

Mephistopheles: But, good friend, the time also comes

Where we like to eat something good while at rest.

Faust: If I ever lie down restfully upon a bed of laziness

Then may I perish instantly!

Should I say to the moment:

Please linger! You are so beautiful!

Then you may put me in shackles,

Then I will gladly perish!

(*Faust*, Part I, lines 1690-1693 and 1699-1702, my translation)

To both Goethe's Faust and to Dewey's constant traveler rest is the deadly and damning temptation. Again this makes consistent sense within the naturalist evolutionist world whose inherent motion, change or dynamism is its life. Suppose motion, change or dynamism "rested?" Then the life of the process — the process itself — would be suspended. Such a possibility must be abhorrent to one who like Dewey acknowledges it "in emotion, thought and action (with) religious force (formerly) drafted into supernatural religions."

When we remember that Goethe was an exact contemporary of Hegel (d. 1831) whose philosophy exercised such strong influence upon Dewey, the tenor of the play appears even more significant. We should also keep in mind that what C.S. Lewis calls the Myth of popular Evolutionism arose decades before the *Origin of Species* was published, as he describes in his devastating (to evolutionists) essay first published four years after his death, "The Funeral of a Great Myth" (*Christian Reflections*, 82-93), which ought to be required reading for Biblical creationists. Dewey's evolutionist "idea of the divine" comes at the tail end of the age first heralded by Shelley, Keats and Byron along with the Continental Romantics, followed by Hegel, Marx, Darwin, Spencer, then the "creative" Bergsonian evolutionism with its "elan vital" and also Nietzschean "will to power" in an evolutionist world of eternal recurrence. This was also the time of spectacular scientific breakthroughs promising a Golden Age ushered in by man's inventive and managerial genius as much as by man's supposed natural goodness. Through his "Faust" the great poetical genius of Goethe captured and expressed all this in advance. His Faust actually has a glimpse of the Golden Age just ahead toward the end of the play. The joyful anticipation makes him desire that this moment might linger, and thus he forfeits his soul.

But "traveling without arriving" can also be defined as "going nowhere." This, too, Goethe must have sensed (and Nietzsche, the consistent evolutionist and prophet of things to come, expressed in his "eternal recurrence" concept). Therefore Goethe's devil is made to philosophize at Faust's burial:

"It's over now!" What may be read in this?

It is as good as if it had never been,

And yet drives itself around in a circle as if it were.

As for me, I prefer instead the Eternally-Void.

(*Faust*, Part II, Line 11600-11603, my translation)

Faust is snatched from the devil by God and his legions of angels just in time, supposedly because "all who persevere in valient effort can be saved" (and I recognize the unbiblical implications of this statement and of Goethe's play in general).

Seen from the Biblical creation perspective, unceasing action or "constant traveling" in our own strength, or perpetual unrest apart from God is the fate of the wicked or damned. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isaiah 57:20-21)

Goethe's Faust and Dewey thus call evil that which the God of the Bible calls good, and vice versa. Even the atheist, Bertrand Russell, has caught a glimpse of what is involved in Dewey's pitting perpetual action without rest per se as "good" against action directed toward an end, and rest in that end:

We act . . . in order to achieve ends which . . . have in them some element . . . of rest and peace — not the rest and peace of mere quiescence, but the kind that, in the most intense form, becomes ecstasy . . . Ultimately, the controversy between those who base logic upon (antecedent) "truth" and those who base it upon "inquiry" (like Dewey) arises from a difference of values. (Schilpp, 156)

Rest — our rest in God, and also God's rest in us — is the purpose and goal of all God's creation. We who hold to the Biblical creation perspective begin with perfect creation ex nihilo by God's Word. He finished all His works of creation in six days and rested from them on the seventh day. He hallowed this

day and blessed it because He rested in it from all His works (Genesis 2:1-3). This is why we are to remember the sabbath day to keep it holy (Exodus 20:8-11). All things are created for His pleasure (Revelation 4:11), which means to be in perfect accordance with his Word and Will and hence in no need of "remodeling" (one reason why theistic "trial-and-error" evolution does not accord with the perfect and good God of the Bible).

Man is to rest in God, and God in man. Let us list but a few of the many Scripture passages proclaiming this mutual rest as the goal and blessing originally purposed by God and in Christ's atonement and redemption restored for His people. For example, Christ promises rest and His peace to those coming to Him (Matthew 11:28, John 14:27, 16:33). God promises rest to Moses on the way to the promised land: "My presence shall go with thee, and I will give thee rest" (Exodus 33:14). Hebrews 3 and 4 and James 4:11 speak of the necessity for man to enter into the rest of God rather than doing his own works in unbelief/disobedience. Salvation is "in returning and rest" (Isaiah 30:15). Rest is promised God's people at the end of their journey in both the Old Testament (Deuteronomy 3:20) and when Christ is revealed in glory at His Coming Again (2 Thessalonians 1:7).

God Himself longs for and expects to rest in His perfectly restored work and its crowning glory and joy, His people restored-perfected in His own image and likeness in His dear Son Christ: "This is my rest for ever: here will I dwell; for I have desired it" (Psalm 132:14). Our God will "rest in His love" and "rejoice over His people with singing" — the glorious anticipation of Zephaniah 3:17.

The account of man's temptation and fall in Genesis 3 involved rest versus action. Rest and abiding in God's Word and Will are set over against man's stepping out of that rest and out of God and acting in his own word and will. The tempter said, "Eat" — act, and you will be gods, you will be other than what you are now, you will effect a change. God said, "Do not eat" — do not act, rest in My word. If only Adam and Eve had rested in God! For they were already as gods because they had been created by God in His own image and likeness. But they wished to be as gods not by God's given way as their "antecedent reality," beholden to Him, but by their own act. Like Faust the unethical translator they denied "antecedent reality" of the Word so they might be its masters rather than servants.

Our rest in God and God's rest in us is not inactivity or passivity but so to speak godly leisure. It is but another name for tending paradise, Adam's original task. It is to reflect, or manifest, or reveal, His perfection and thus to celebrate with Him His sabbath moment-by-moment eternally. We are His workmanship, created in Christ unto good works, which He ordained before the foundation of the world for us to walk in, holy and without blame before Him in love (Ephesians 1:4, 2:10).

(To be concluded in the next issue.)

A Selection from The Poetical Works of William Cowper

God never meant that man should scale the heavens
By strides of human wisdom. In His works,
Though wondrous, He commands us in His Word
To seek Him rather where His mercy shines.
The mind indeed, enlighten'd from above,
Views Him in all; ascribes to the grand cause
The grand effect; acknowledges with joy
His manner, and with rapture tastes His style.
But never yet did philosophic tube,
That brings the planets home into the eye
Of observation, and discovers, else
Not visible, His family of worlds,
Discover Him that rules them: such a veil
Hangs over mortal eyes, blind from the birth,
And dark in things divine. Full often too
Our wayward intellect, the more we learn
Of nature, overlooks her Author more;
From instrumental causes proud to draw
Conclusions retrograde, and mad mistake.
But if His Word once teach us, shoot ■ ray
Through all the heart's dark chambers, and reveal
Truths undiscern'd but by that holy light,
Then all is plain. Philosophy baptized
In the pure foundation of eternal love
Has eyes indeed; and viewing all she sees,
As mean to indicate a God to man,
Gives Him his praise, and forfeits now her own.
Learning has borne such fruit in other days
On all her branches: piety has found
Friends in the friends of science, and true prayer
Has flow'd from lips wet with Castalian dews.
Such was thy wisdom, Newton, childlike sage!
Sagacious reader of the works of God,
And in His Word sagacious. Such too thine,
Milton, whose genius had angelic wings,
And fed on manna.

from William Cowper, "The Task, Book III, The Garden," *The Poetical Works of William Cowper* (New York: John Wurtle Lovell), p. 289.

Twain and Uniformitarianism

Kathy Hutson

While "steaming" through Mark Twain's *Life on the Mississippi* I ran across the sharpest and most humorous satire of evolutionary thought I have seen in American literature. Although Twain is hardly viewed as a defender of creationism, he nevertheless turns his biting wit against uniformitarianism in this excerpt from his work.

To fill in the previous context, Twain has been explaining "cut-offs" that have occurred in the history of the winding Mississippi, describing how the meandering river has been shortened over the years whenever it cuts off one of its many horseshoe bends.^{*} Following is his application of uniformitarian theory to the evolution of rivers:

Therefore the Mississippi between Cairo and New Orleans was twelve hundred and fifteen miles long, one hundred and seventy-six years ago. It was eleven hundred and eighty after the cut-off of 1722. It was one thousand and forty after the American Bend cut-off. It has lost sixty-seven miles since. Consequently, its length is only nine hundred and seventy-three miles at present.

Now, if I wanted to be one of those ponderous scientific people, and "let on" to prove what had occurred in the remote past by what had occurred in a given time in the recent past, or what will occur in the far future by what has occurred in late years, what an opportunity is here! Geology never had such a chance, nor such exact data to argue from! Nor "development of species," either! Glacial epochs are great things, but they are vague — vague. Please observe:

In the space of one hundred and seventy-six years the Lower Mississippi has shortened itself two hundred and forty-two miles. That is an average of a trifle over one mile and a third per year. Therefore, any calm person, who is not blind or idiotic, can see that in the Old Oolitic Silurian Period, just ■ million years ago next November, the Lower Mississippi River was upward of one million three hundred thousand miles long, and stuck out over the Gulf of Mexico like a fishing-rod. And by the same token any person can see that seven hundred and forty-two years from now the Lower Mississippi will be only a mile and three-quarters long, and Cairo and New Orleans will have joined their streets together, and be plodding comfortably along under ■ single mayor and a mutual board of aldermen. There is something fascinating about science. One gets such wholesome returns of conjecture out of such a trifling investment of fact.^{*}

- ^{*} Mark Twain, *Life on the Mississippi* (rpt. Bantan Books: New York, 1979). Original publishing date 1896.

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The Identity of Man

Genesis 1:26

William Kellogg

The Bible was given to us to teach us about God, ourselves, and the creation of which we are a part. If we would fulfill the purpose for which it was given, we must apply the principles that it teaches to every area of our lives. Genesis 1:26 is an important text because it is the first mention of man in the Bible, and teaches us primary truths about man.

Let us briefly set the historical and scriptural context of this important passage, so that we may better understand its teaching. The whole of Genesis 1 is a polemic or argument aimed against the idolatrous nature worship of the ancient near east. These people lived in constant fear of the many forces of creation, which they had personalized into deities. They spent much of their lives trying to placate these capricious gods of earth, water, wind and fire (cf. Rom. 1:18ff). Further they believed that the present ordered world was the result of a great battle among the gods. They believed that a great hero was victorious over the sea monster Leviathan, and thus released the creative forces which brought ordered nature out of chaotic matter. In this climate Gen. 1 was a shocking piece of literature. The ancient near eastern man expected to hear the narrative of a violent battle between the gods. What Scripture gives is a grand narrative of God simply speaking into existence all of creation (see Heb. 11:4). As the narrative develops, God speaks into existence every one of the objects of the idolator's worship (trees, animals, sun, moon, stars, and even "great sea monsters"). The greatest shock to the ancient near eastern man, though, comes with the creation of man. In v. 26 we are told that God creates man in His own image as viceroy over the creation. Not only are all of the idols shown to be mere dumb creatures of God, but man is king over them.

In v. 26 we are taken into the counsel of God: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, . . ." Man was not meant to live in fear of blind creation forces, but to rule over them. This passage gives us the basis of human dignity. Man is the image bearer of the Creator, made in His likeness. Though this image and likeness have been marred through Adamic sin, yet they are still man's dignity. In Genesis 9:6 God tells Noah that the murderer must be put to death, because in murdering he has violated the image of God. God's people must always oppose illegitimate killing on this ground. Murder, abortion, euthanasia are all blasphemy.

Beyond the dignity of man, Genesis 1:26 speaks to us of the nature of man. Man is an empire builder by creation. God made him to be king over the work of His fingers (Ps. 8). God created man in His image and likeness "in order that" man might have dominion. The current translations in print today render the Hebrew conjunction *waw* as "and." However, the context demands and grammar allows that it be rendered as "in order that" (see *Gesenius' Hebrew Grammar*, Oxford: Oxford University Press, 1974, p. 328, section 111-0). The

image of God in man is not some divine spark within man, nor is it that man is a trichotomist being (body, soul, spirit) reflecting the Trinity. The image of God in man is his regal character and drive, which mirrors the regency of the Creator. Even after the fall man ■ an empire builder, whether in business, politics, the arts, the sciences, or the church. He is constantly trying to increase his sphere of influence. This is good because God made man in this way. It only becomes warped and perverted into lawless aggression through the fall.

Excerpted from an article in *Chalcedon Report*, No. 183, Nov., 1980, P.O. Box 158, Vallecito, CA 95251

Book Review

Isaac Newton by John Tiner. Illustrated by Jonathan & David Inc.

Mott Media, P.O. Box 236, Milford, MI 48042, 1975 Cloth \$5.95, 142 pp., Index, Bibliography.

One of the greatest favors Christian parents can do their children is to provide for them or read to them solidly Christian biographies of solid Christians serving our Lord in past generations. Isaac Newton was such ■ Christian, and the present biography by John Tiner for young people (fourth grade up) is such a book. Isaac Newton's name and scientific achievements are known well enough at least in their general outline and therefore need not be summarized here. The author has succeeded in retelling them simply and faithfully, and also with compelling interest, to a young audience.

Two small sections of this beautiful biography deserve special mention, the one because many of us have heard it, the other because perhaps many of us (like this reviewer) had not. The first is Newton's answer to Bible scholar Richard Bently who sought his help with a lecture series in London on the existence of God:

Atheism is so senseless. When I look at the solar system, I see the earth at the right distance from the sun to receive the proper amounts of heat and light. This did not happen by chance. The motions of the planets require a Divine arm to impress them. (123)

The second is found in the book's final chapter on the importance of Newton in today's world:

After the Apollo moonship blasted away from the earth towards the moon, Mission Control in Houston asked, "Who is doing the driving?"

"Isaac Newton," the astronauts replied promptly. (135)

The beautiful illustrations profusely distributed through the book are full of reverence for God our Creator and His world, and beautifully acquaint us with His servant Isaac Newton and his time. They add immensely to the enjoyment of the work and are Christ-informed art at its best. We highly recommend this book.

— Reviewed by Ellen Myers

A Visit with a Polish Dissident

Tony Carnes

On Dec. 4 and 5, 1980, I had a series of conversations with Tadeusz Walendowski, a noted Polish dissident now in exile, in which we discussed his Christianity, the dissidents' theology and the future of Poland. On Dec. 5 Eric Sigward, a Reformed theologian and pastor, joined us briefly. Only items of interest to CSSHS members will be mentioned here.

Tadeusz Walendowski studied sociology but became a film-maker and writer. In March 1968, as leader of the student's uprising in Lodz, he was arrested and denied certain privileges and positions. However, he continued making films, culminating in his acclaimed documentary of the 1970 workers' strikes. For this he was forced out of film-making and all other forms of employment.

Since 1976, he has been a leader in the Committee for Social Self-Defense (KOR), a pivotal group in the present crisis. He also founded and edited *Puls* (Pulse), the dissident literary journal. In 1979 he was forced to leave Poland. Now, he runs the Poland Watch Center in Washington, DC.

Mr. Walendowski and the other Christian dissidents in Poland are Roman Catholics and have not related Biblical truth and creation ideas to their situation. In general they have not developed a theology of national existence or resistance. He says they are pragmatic in regard to their day to day struggle. However, they believe that "it is natural for Christian social thought to be oriented toward human rights." They have almost no contact with Protestants. I hope we can continue our dialogue on these issues after he has read David Lyon's *Christians and Sociology*, which I gave him.

Mr. Walendowski does not think that the present situation can continue. "You can't abolish censorship without abolishing socialism." However, Solidarity, the Polish workers' union, is willing to accept limits despite the contradiction.

Tony Carnes receives his mail at 205 Second Avenue No. 2B, New York, NY 10003.

A Happy Development

Paul D. Ackerman

In 1970 the famous European creationist A. E. Wilder Smith published a book entitled *The Creation of Life: A Cybernetic Approach to Evolution*. In this excellent work Dr. Wilder Smith devoted a great deal of space to an analysis and rebuttal of a major evolutionist book, *Biochemical Predestination*, authored by Dean H. Kenyon and Gary Steinman. Dr. Kenyon was and still is a professor of cell and molecular biology at San Francisco State University. In the first chapter of *Biochemical Predestination* the following statement is made:

Darwin's theory of evolution offers an immensely plausible and virtually undeniable explanation of how the great diversity of currently existing species arose by natural means. (p.3)

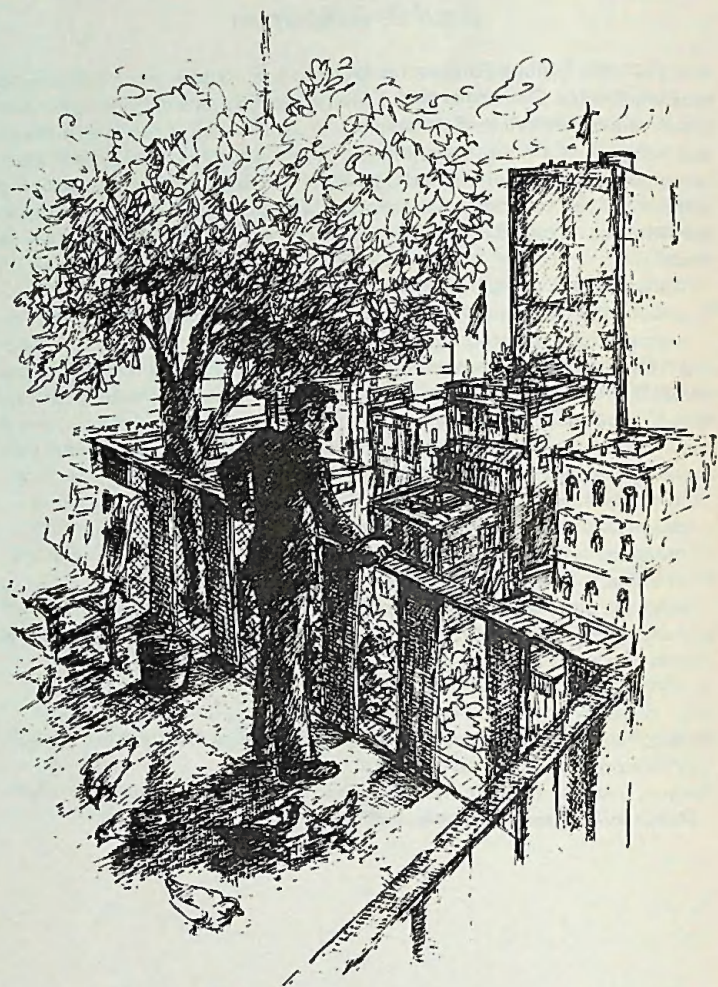
It is clear from this statement that at the time of the publication of this book (1969) Dr. Kenyon was a thoroughly convinced evolutionist. The blessed news is that since that time Dean Kenyon has changed his view and become a convinced Biblical creationist. In a recent interview for the *Los Angeles Herald Examiner* (December 21, 1980, p. A14) Dr. Kenyon was quoted as follows:

In the relatively recent past, 10,000 to 20,000 years ago, the entire cosmos was brought into existence out of nothing at all, by supernatural creation . . . the evolutionary theory is . . . full of "holes." . . . The better scientific model is the creationist one.

There are also indications in the *Herald Examiner* report that as a result of this change conditions are very difficult for Dr. Kenyon. Let us remember to uphold him in our prayers.

REFERENCES

- Wilder, Smith, A.E., *The Creation of Life: A Cybernetic Approach to Evolution*, Wheaton, Illinois: Harold Shaw Publishers, 1970.
Kenyon, Dean H. and Steinman, Gary, *Biochemical Predestination*, New York: McGraw-Hill Book Company, 1969, p.3.



*... except the Lord keep the city,
the watchman waketh but in vain.*

Psaln 127: 1

Artist: Mrs. E. Sue Paar

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